HIS HOLY WORDS

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His Holy Words

(Fourth Edition)

BEING EXTRACTS FROM THE WRITINGS OF

Akhanda Mandaleshwar
Sri Sri Swami Swarupananda
Paramhansa Deva

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AYACHAK ASHRAMA
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WHAT IS THE AYACHAK ASHRAMA?

It is a spiritual institution, helping men and women of all castes and creeds in their onwards journey to God. This institution never raises subscriptions, never begs, never asks for contributions. It helps the needy and feeds the poor, it distributes medicines to the sick and renders help to the distressed, but for funds depends fully upon God and God alone. Nobody ever is allowed to know what the Ashrama wants or is in need of.

THE AYACHAK ASHRAMA
and
THE AKHANDA MANDALI

The "Akhanda Mandali" was started in 1915 when Sree Sree Swami Swarupananda Pramhansa Deva had no fixed centre of work. The "Ayachak Ashrama" was founded in 1927, as the centre of his social, moral and spiritual activities. Only selfless workers are its members and this ashrama never raises subscriptions for defraying its multifarious expenses.

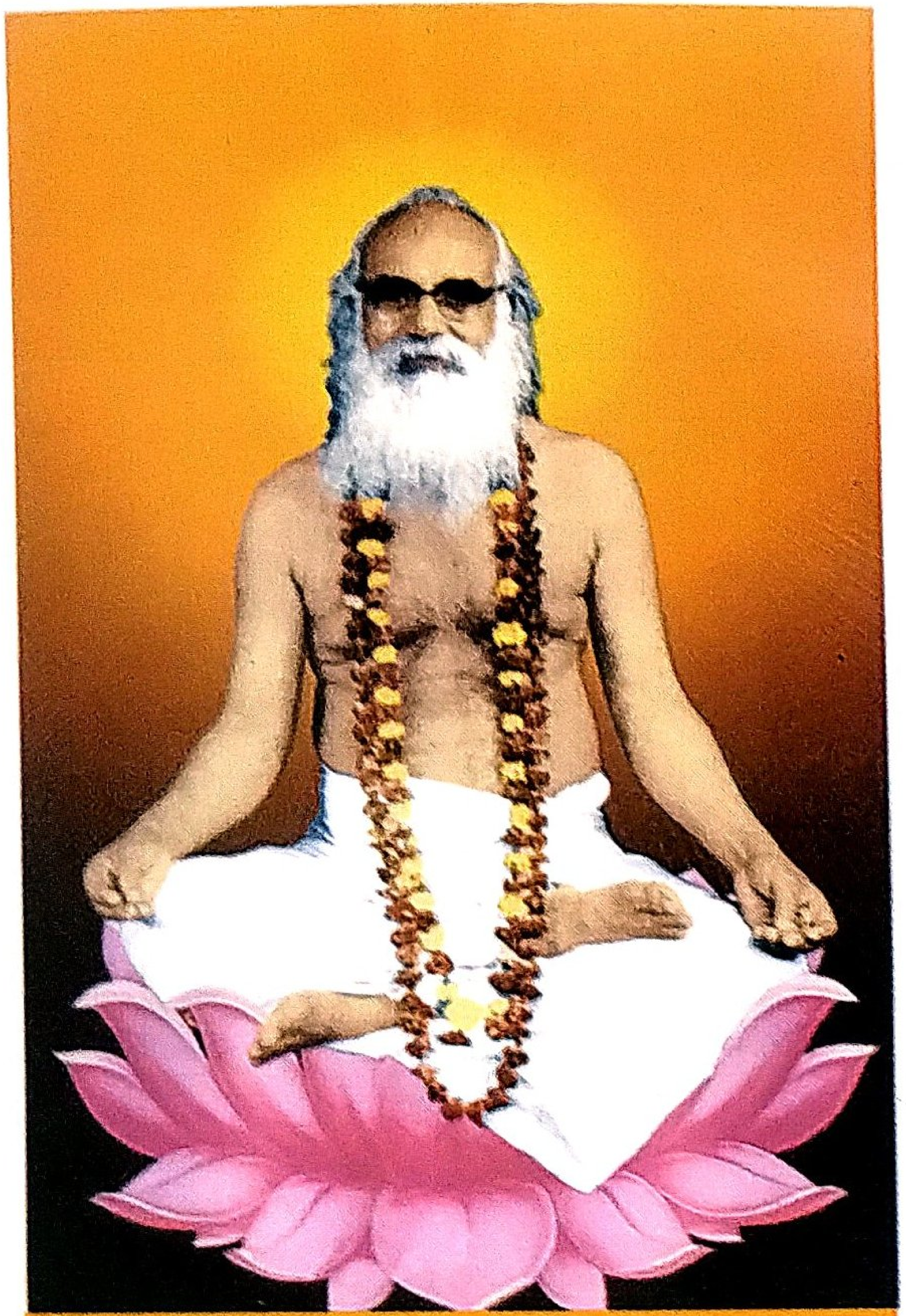
Any where an Akhanda Mandali may be started for perfoming Congregational Prayers with Brahma-Gayatri and Pranava, which so long Shudras and women had no access to.

WHAT IS THE AKHANDA MANDALI ?

(Its History & Singificance)

The Akhanda Mandali has its origin many years back in 1915 as the result of LOVE of Sree Sree Swami Swarupananda Paramhansa Deva FOR ALL. The mantra in which he initiates his disciples having a significance of unbounded limitlessness is styled by him as the Akhanda Mantra. His disciples are not bound with the names of any gods or goddesses. Hence they are named Akhandas. The main programme of work of the Akhanda Mandali is the performance of Samabeta Upasana or Congregational Prayer, in which men and women of any caste, creed and nationality may participate, though the cenventional Hindu tradition has for centuries made ONKAR and GAYATRI forbidden fruits to the fairer sex and the Shudras.

The Akhanda Mandali has more than One Thousand branches in East Bengal (Bangla Desh), West Bengal, Tripura, Assam, Bihar, Orissa and other states with their Head-Quarters at the AYACHAK-ASHRAMA, D 46/19A, Swarupananda Street, Varanasi-10 Uttar Pradesh, India.



পরমারাধ্য অখণ্ডমণ্ডলেশ্বর
শ্রীশ্রীস্বামী স্বরূপানন্দ পরমহংসদেব

The Message

1. One caste is high while another is low ; one nation is born to serve while another is to lord over all,—nothing is more dangerously false than such a hypothesis. Know it for certain that all men are created by God and in the eye of God all are equal.

2. Every man can easily realise this truth through Prayer and meditation and when such realisation comes, he becomes a Brahmin. This is the truth of all truths and this is why the Brahmin

one day commanded respect from all quarters.

3. The term Brahmin does not connote any particular caste or sect but it signifies a transcendental stage of spiritual sublimity. Every man of the world can attain to that stage by spiritual training. Every man in the universe has the right to become a Brahmin by reaching that stage. It is only to help people in reaching this transcendental stage that dynamic souls, the highly radiant teachers descend on this earth.

4. God is one but He dwelleth in every man. Hinduism recognises as

many manifestations of God as there are creatures in His universe. But Hinduism never admits polytheism nor does it reprove another's method of worship. This is why the Hindus never took to sword to do away with the Non-Aryan's worship of too many gods and goddesses. Nor did they prevent the aboriginals from worshipping God according to thier traditional customs and belief. As a result of this, the worship of many gods and goddesses gradually found its way into Hindusim which is in reality monotheistic. This is the worst evil that has come upon the

Hindu society because of its catholicity. Many great men have dedicated thier whole life to save the Hindu society from this evil and many more will yet be born to bear the torch.

5. When religion foments racial or national animosity, it indirectly encourages crimes and vices of the worst type. It is a sin to engender hatred among races and nations. It is abominable from wordly consideration and also unpardonable in the eye of God. But even to this day we have observed this malpractice running rampant in different climes and different periods

of history. Hinduism declares it in clear terms that love for all is a solid truth, a reality; and ill-will and factions between man and man are all illusions. In love do I send my clarion call to you, my sons and daughters, brothers and mothers living in towns and villages, in hills and dales, to discard the unrealities and illusions of animosity and war, and flock under the banner of truth for becoming men in the truest sense of the term.

6. No matter whatever race of nationality you are born in or may belong to, I am come to give you the sacred rights of a Brahmin. I am come to dispel the

ignorance that has cumbered on you through ages. I am come to give such strength to your nerves and muscles as can remove the load of age-long suffering and inequities. A true Master (Guru) is not tied down to any sect, state or society. His inspiration comes from God alone and he plunges himself in the work of uplifting and renovating the depressed humanity with noble thoughts and sublime ideas. Whoever of whatever place on earth has fallen down and is down-trodden, rest assured, in all circumstances I seek your welfare. If you seek your own good and salvation,

it will be easy for me to grant you that. I am not come to destroy or cry down any religious belief or any social institution. I am come only to awaken divine love and compassion in man wherever and in whatever condition may he be.

7. The truth I have realised has come unto me form God Himself. I am ready to help and guide those who are earnest, however fallen and lowly. But are you ready ? If so, I am with you ever and ever.

In Love and Service
Swarupananda

His Holy Words

(1)

Whoever sheds his tears for
helpless ones,
Whoever feels for those that
stray by chance,
Those that by their action
downward fall,
Those that through some mistake
do install
Mischief of life's heavenly
blissful throne
And thus self-made faults and
sins atone,

Who that loves them with the
mother's heart
Loves Me,—though the Scriptures
might advert.

(Poems)

(2)

Embrace everybody in your loving bosom, make the whole world your home. See that not an atom anywhere feels that it is not an object of your tenderest affections. (Letters)

(3)

Go forth to the whole world and tell everyone that none is far from Me. All are Mine and I am every body's.

(Letters)

(4)

I belong to all and all sects are Mine.

(Letters)

(5)

You are sublime by your love for God, for humanity and for country. Love is your life, love is your career, love is the sumtotal of your life-long achievements. The beginning of love is but the beginnig of life. Immortal love is but immortal life. Stand steady on this heavenly bliss and live for love and die for love. The holy name of God is the key to the treasury of love and the

gate to the kingdom of purity and perfection.

Akhanda Samhita 2nd part

(Bengali Edn.)

(6)

Not ephemeral enjoyments with concomitant reactions and remorse but eternal bliss with eternal happiness is your birth-right, my dear children—.

(Letters)

(7)

I mean to insist on you that no true growth of life is possible without perfect cleanliness. Cleanliness and clear conscience are the two most valuable prizes that you may pride in. You cannot build yourself up without a thorough and careful cultivation of those good habits that invigorate the moral consciousness and strengthen the moral back-bone. Have high aspirations and materialise them through tenacity and perseverance.

Life is a serious business, fraught with the deepest meanings, transcending the highest speculations of the biggest philosopher. Life is God's design on earth. Believe that you are the gradual unfolding of the Divine. Desire through all eternity and you must not

lose an inch of ground in fully utilising yourself in His wonderful scheme. Rise equal to the occasion and prepare yourself for everything seemingly favourable or untoward.

Akhanda Samhita 8th part
(Bengali Ed.)

(8)

The luckiest man in my opinion is he, who can keep a conscience untroubled by any evil deed or thought. What a grand thing it is to remain pure and to help others in their glorious attempts at attaining perfect purity. Cleanliness is really next to godliness if it means the sanctity both of body and mind. A pure mind in a chaste body is the noblest acquisition on earth.

Akhanda Samhita 8th part
(Bengali Ed.)

(9)

The ideas I implant in you are to be radiated throughout the eternal future and to be infused in the evercoming younger generations.

Akhanda Samhita 8th Part
(Bengali Ed.)

(10)

Live a God-life. Know yourself always in Him and Himself always in

you. Let not a single breath pass unheeded. Har dam laga' raho re bhai.

Akhanda Samhita 9th part
(Bengali Ed.)

(11)

I am neither an advocate of Celibacy nor a preacher of Matrimony. I am but a worshipper of true Manhood. I am satisfied if you are a Man,—married or unmarried I care little to know. Many great men have lived the life of married men while many have not. Only marrying or not-marrying can seldom be regarded as any sign of greatness. Many bachelors have spoiled their lives by not-marrying while truly great men have ship-wrecked their would-be wonderful careers by accepting a share-holder of life's joys and miseries. Look upon Manhood as your God and not upon any mania or fancy.

Akhanda Samhita 2nd part
(Bengali Ed.)

(12)

I want work, massive work, but not impure work. I want service, whole-time service, but not impure service. Purity of purpose and sanctity of means are the first conditions of my demands.

Akhanda Samhita 7th part
(Bengali Ed.)

(13)

Live a life worth living. Live for God and live for the world. Remain not simply a human being but make the best of your life and its opportunities to transform yourself into a highly spiritual and supremely potent force. Be strong in will and stout in heart. Be brave in hopes and steady in action.

Akhanda Samhita 9th part
(Bengali Ed.)

(14)

Are you my children? If so, be like me. I don't talk while I work or if I talk it is always on a sublime thing.

Akahnda Samhita 6th part
(Bengali Ed.)

(15)

Every movement of your mind and body must remember the desired object. Every breathing of yours must utter the inspiring word "UPLIFT". If your aim be spiritual, every breathing of yours must utter the holy word "OM". If your aim be partriotic, every breathing of yours must utter the thundering word "FREEDOM". If your aim be humanitarian, every breathing of yours must utter the sublime word "SERVICE".

Akhanda Samhita 2nd Part
(Bengali Ed.)

(16)

The Holy Name will inspire you with a firm belief in Him, No surrender is possible in the absence of a true belief in Him. First acquire faith and surrender will follow faith of its own accord.

Ahanda Samhita 5th part
(Bengali Ed.)

(17)

Each inspiration is a motion of God into you just as the sea enters a river in flood. Each expiration is a motion of yourself into God just as a mighty river enters the sea.

Akhanda Samhita 8th part
(Bengali Ed.)

(18)

The ideal of life of a true child of mine is self-sacrifice,—sacrifice for what I do not know and care little to dictate. Each will himself find out his aim of life. I am not to give him any programme of work but only the strength to fight for any noble cause. I am the giver of strength and not of plan. This is my relationship with a child of mine. In my eye of affection sometimes he is a son, sometimes a friend, sometimes a brother, but never is he a slave unto me, never is he a servant of mine. What I respect most in him is

his independence. What I regard most in him is his freedom. In my work of preaching Brahmacharya, I require some assistants of course, but that is no reason why everybody should be a preacher. All children of mine are not in the same level of thought and education. There are divisions in opinions, diversities in tendencies and differences in abilities. Let everybody find out his own way by his own investigations. I am not much anxious about, if any child of mine takes up the path which I, as a worker and servant of society, have scrupulously forsaken. I have been used in the hands of God as an instrument to kindle the light of spiritual life in him and this can never be any reason towards his taking up the same course of work as that of mine. Let him thrive in his own way, let him evolve his manhood on the lines of his own bent of mind. Let him work out any programme whatever,—no objection. Spirituality wi.ll always purify his intentions and enable him for any noble deed. He may not find it convenient to be with me. He may not be able to march along with me. Tastes may differ. Do you think that this should ever be

the reason of my wrath or vexation ? No, never ! Freedom is my first God, Brahmacharya the second.

(19)

Life is not an empty dream,—so says the poet. 1 would like to suggest to you that life was but full of dreams each of which required to be fulfilled in reality. Be a dreamer whole day and night and hand over your nerves and sinews to the hands of dreams completely. Forget your separate existence altogether. This is the way towards fulfilment. No halfway measures, no compromises with weaknesses, no bargaining with difficulties—, but a straightforward and daring surrender wholeheartedly, so that no temptations may venture to creep in to make you forget the poetic dream that aims at the complete liquidation of all ills from all souls.

(Letters)

(20)

Indeed I would like you to have developed a personality of your own but that only for being able to feel yourself completely in unison with the diverse pictures in different stations of life. You are a Saviour, a Saviour to yourself as

well as to the whole world. Who is there that is not the object of love for you ? Who is there that is not the partner of your divine existence ? Who is there that can be sold away to slavery to the allurement of the senses while you are standing on the solid rock of Love to save all and to fail to rescue none? This is how I explain the word Personality. Not a domineering capacity,—be it mental, intellectual or spiritual,—but an all-embracing bosom that hates none, shuns none, cuts away relationship with none. I and you are one and you and the whole universe are one. Duality is nothing but a myth. (Letters)

(21)

Your confessions have not startled me. Such is the history of thousands of young men of India today and I assure you that there are sure means of safety against these evils and rescue from their bad effects. You can once again become a man, a man virile and strong enough both in body and mind to combat successfully against innumerable odds. You can once again stand erect and claim the world's best presents by steadiness and perseverance. Don't

despair, my son, of success, be not despondent. Hang not down your head in utter hopelessness.

Whatever may you have lost through mistake and unwisdom, the secret of regaining them is PRAYER. Accept a life of PRAYER,—prayer while at work and at rest and this will raise you to the glorious heights of the worthy man who has nothing to fear on earth. PRAYER will make you the master of yourself.

Do not fear your wife in the least though she is young and charming. Do not believe her to be your foe. All her youth is to lend you help, all her charms are to give you strength. She is here not to suck your blood. She is neither a source of eternal evil nor a spring of poisonous draughts. Her bosom is not the abode of venomous snakes. Her sweet voice is not the Siren's song nor is she the doors of eternal hell. Conquer fear by earnest prayer and convert her into your helping hand. Energise her with your own faith and inspire her with your spiritual urge. Falter not in your noble task and believe not yourself to be a weakling.

Akhanda Samhita, 8th part
(Bengali Ed.)

(22)

What is a woman ? The gates of hell? A witch? An enchantress ? Or is she an angel leading you to freedom of will and freedom from the servility to the senses ? Is she the fetters on your feet, the rope of the gallows on your neck ? Or is she the giver of the best blessings on earth ? These questions have tormented many and it is no wonder that they are tormenting you too. I will be plain and clear. She is nothing but herself. She has nothing to do to you save and except showing you where you are. She is the thermometer of your own heat, the barometer of your own pressure, she is the compass of your own directions. Gauge yourself by your attitude towards her. Don't try to name her according to the influence you feel of her. What can she do if she is to your left ? What can she not do if she is to your right ? She is as wonderful as a zero, and carries no value if she is to your left but makes everything tenfold if she is to your right. If you are wicked and she is to your left, she will make a havoc of your life. If you are divine and she is to your right, she will bring down paradise in you,

will energise every atom of your body, will glorify every act and thought of yours by her magnifying power. She has proved her worth in thousands of places as a great transmitter of strength and vigour. But everything primarily depends upon you. If the creeper vine around a poison-tree, it will offer you only venom.

(23)

Stick to your own principles but refrain from being fanatic. Steadfast aim and thorough application are the two essentials of spiritual progress, but false zeal and superstitious foolishness lead you nowhere at all. Intolerant at others' customs, inconsiderate of others' affections, indelicate to others' short-comings, you fail to make time for your own business. Those that are busy at poking others find but little opportunity for working for themselves.

(24)

The world is simultaneously full of gloom and light. Look at the radiant object on earth and be radiant yourself. Sins, vices and crimes of the weaklings are not fit objects for your meditation. Many have talked and written much

about the failings of man, but who knows the history of man's conquest over the senses? Though once weak and cowardly, man has mustered courage to master the senses and has thus become the conqueror of the world. The flickering flaws of the faulty mind have given admittance to the adamantine ardour of deathless love,—lust has lowered down its head in awe and reverence under the feet of love divine.

(25)

A house without a roof, a tree without a trunk, a palace without a foundation may well be compared with a life without prayer. Believe it or not it does not matter. Prayer gives you a shelter, makes you solid and strong. Correctly or incorrectly, don't forget to pray.

(26)

You want to fight out your enemies to complete annihilation ! Or you rather give them opportunities to train themselves up for attacking you more and more vigorously and on newly acquired cleverer tricks! Don't fight as long as it is possible to stay neutral, But neutrality does not mean to lie on bed and enjoy deep and sound sleep.

Keep your eyes open. See with scrutiny what your enemies really aim at. Allow them to divest themselvs of all potency by their exertions at harming you. Keep alert that they can't inflict a real damage upon you. Stand straight on your mighty feet to trample them down just the moment they are really dangerous. If you go on fighting with the propensities of your mind at each of their provocations, when will you find time to look to your onward march ? Though blood be flowing from all the wounds, a soldier never minds them.

He steps on forward caring for nothing but winning the day. You must win and that again at the minimum of loss.

(27)

While opening the eyes of many, you are keeping yourself completely blind. This is the most deplorable thing in being a preacher. While the whole world is looking up to the beautiful rising Sun, you are drooping down in the depths of gloom. Open your own eyes, see the beauties of creation inside and out as well as the Creator Himself in His splendour and glory. Eyes are worth having only for seeing Him.

(28)

What are sorrows but the wounds to cure Mind's diseases brought by carnal lure ? What is death but wearing garment pure, making journey fresh to bliss ensure ? What is grief, affliction, midnight gloom? 'Tis to sweep unholy minds with broom.

(29)

We are here to bequeath a heritage to the evercoming generations of men and women. We can, if we so do like, leave for them an everlasting memory of noble ancestors. We can leave for them the examples of prosperous character, creative institutions and lives divine. We can very easily make them the successors to an estate which flourishes in its bounteous benevolence. We can make preparations to ensure an atmosphere in which they will be able to live like men and not like beasts, to develop their manhood into divinity, to find, know and see God in themselves.

(30)

You do not know how great you are. That is the reason why you delight in empty parades of words and in meaningless occupations. Your innate greatness demands great preformances

of you. It is really a very puzzling thing that you should not do what you easily can. You can rise to the heights of true manhood by utilising your latent powers. You can help hundreds of stray wayfarers in showing them the real road to realisation by yourself knowing the Truth. You can prompt thousands of souls to love the whole creation by yourself learning to love the Lovable of all Lovables.

(31)

Love is courage, Love is strength.
Love is life's eternal length.
Why do seek for distant heaven,
Make this world Divine;

These, the short-lived men and women
Each a diamond-mine.
Seek you God? Then try to feel,
God resides in Man;
Love His children deep in zeal,
Eternise life's span.

(32)

What in reality you are is but what your character is. Others may like or dislike you knowing or unknowing a lot about you, but you know almost in full what is your real picture. Worshipped by people just as a saint or seer, you may really be only a voluptuous bluffer or a blind man with no function of the eyes. Abhorred by

people just as a contemptible wretch, you may really be a blooming rose beaming with your own beauty of soul. Men may misunderstand but you know what you are. Shape and re-shape, make and re-make, build and rebuild yourself in the light in which you have seen your visage. It matters little what other people have thought or said of you. Be and become, don't pretend.

(33)

Think aloud and speak silent. While speaking, speak only what you think and what you realise as truth in your deep meditations. While silent, be eloquent through your thoughtvibrations radiating throughout heaven and earth so that all in need of strength and energy may have them to their entire fullness.

(34)

Dive deep into yourself, for this is the way which leads you to the knowledge of all soul and to the love of all beings.

(35)

The modest beauty of a maiden is an object of worship. If you see a maiden, bow down your head in reverence to her purity and chastity. The divine beauty of a mother is the beauty of God Himself. Sit on your

knees in prayers and praises when you see a mother. The loving beauty of a faithful wife is the holy shrine which preserves the innocence of the husband intact against the enchantresses outside. Honour her and respect her just as you would do a deliverer from death.

(36)

Why do you hanker after popularity? A popular man can seldom march ahead of popular follies and fancies. If you are out for doing anything great, have popularity at your back and not in your front. As to spiritual gains, popularity has nothing to offer you. Do not hate the populace because they cherish any particular opinion or nourish a peculiar dogma, nor do yield to them. Know your own way distinctly and do not allow ovations to lead you astray.

(37)

All the good and ills of life are to make you perfect. Know yourself to be an instrument in the hands of God and obey His decree in prosperity and misfortune alike. He will work out your failings into achievements of weight and transform your heart-breakings into ever-smiling roses.

(38)

To know yourself is to know God as He is within you. To know yourself is to know everything out-side you too. He is within and without all universe and in order that you may have the privilege of knowing Him, He has centred Himself in you. Once you know the centre, everything in the circumference is also known. “Know thyself” was the ancient wise man’s counsel and “Know thyself” is the everlasting counsel for all new-comers too.

(39)

Silence is sublimating. Silence is serene. Silence is the bestower of unresisted peace. The practice of silence every day, every week, every month or every year for some certain period helps you to calculate your own spiritual progress in its pros and cons. Silence helps to the sedimentation of all the unclean materials mixed up with your mind and thus is a great helper to obtaining a calm, quiet and tranquil temperament for making a greater headway onwards. But during your silence try your best to remain outside the contact of such persons or beyond such environment as naturally heats up anger or lust. Hot temper or lustfulness during silence harms you much more than while you are not on the vow.

(40)

Man is Mortal. Man must die one day,
While the Sun is shining, make your hay.
Though the world is jolly, youthful, gay.—
Death is rushing launching fatal fray
'Tis an inn for short-timed guest to stay.
Hope for little gain but much to pay.
If you lose in bargain, none to say
Single word in comfort but to lay
Blames on you for spending time on play.
Man is mortal. Lose not vital time.
Do the best in life's resurgent prime.

(41)

How can you say that you shall hate people for their so-called inferiority while you know perfectly well that birth in a particular house does neither credit one nor discredit another. It is your work that gives you merit. It is your work that makes you abhorrable. You know in your inmost heart that by claiming superiority to others you are only claiming for what you are not at all entitled to. Your meritorious deeds of the last birth have only paved your way to being born in a favourable atmosphere, in the house of a highly honoured Brahmin, on the laps of prosperous parents, or in the family of a proud exploiter. But being born in a particular country, caste or family does really mean nothing

more than that you have been rewarded with a very high starting-point for your having done things for such a reward. Now you are to start again, just as all others will have to do. · You may spoil the chances of going first by your pride, hate and foolishness while the sons and daughters of the poor or the pariah shall be making their progress steadily with meekness and modesty. By having a lift in the shape of a superior birth you are rather in an unfavourable circumstance. You are despising people because you are in a place of vantage while others are not so favourably placed. But the struggles onward are equally cruel to all. It is mere vanity and self-deception to think that gaining a point after a score of tennis is winning and finishing the play. You know all these clearly at heart and still you are so fondly thinking of your superiority! Be superior in the living present by your better work and greater service, by your profound love and ceaseless Sadhana. Pride befits a very inferior man and hate befits only a brute.

(42)

Man tops the creation by his intellect but lies below all the animals

by his wanton misuse of instincts. Love is a wonderful thing and the animal responds to it in a particular period of its existence and for the rest of its life it is quite neutral in the affairs of physical satisfaction of it. But man has misused the most wonderful of his instruments by ceaseless handling of the subtlest thing in the grossest way by endless application of the tenderest thing in the roughest manner. How can man claim to remain at the top, while he is more slavish to his instincts than the animals ? Be your master, know how to control,—and surely this is the method of ascending up.

(43)

While the advocates of Nature are quarrelling with the advocates of God over the real cause of creation and the laws governing it, I insist upon you always to keep yourself away from these physical and metaphysical debates and seek within yourself the secrets of all that remains unexplained. You do not know how great you are, how vast is the Ocean within you, how deep its waters and how the gems under-water far excel the gems regained by philosophical speculations and researches. Everything is in you and nothing

outside. Or, more correctly, whatever is outside is but a faint reflection of what you have within, an indistinct echo of what harmonious songs are constantly being sung there, an imperfect copy of the wonderful picture in reality. Without, you have only a part of the effect but within, you find both the cause and the effect in their multifarious diversities as well as in their intertwined unity. Realisation should be your aim and not vociferations.

(44)

Drinking wildly at the cup of pleasures makes you mad, unreasonable and lost to all self-control. But you have not gathered strength enough to abstain from them when they approach you with the most alluring invitation. Your question is what to do. The plain answer is,— do nothing but sit completely at ease, watch the temptation with the historian's eye, see how it progresses and how it recedes, how it advances and how it slopes backward, how it suddenly becomes vivid and gradually becomes lost to view. Look to the guillotine not as its victim but as its controller. Once, twice and thrice and that is sufficient to make you the master. So long you have sought pleasures but really tasted

nothing. The pleasures tested you and left you a worthless being. Now taste the pleasures keeping fully awake and knowing that they are more worthless than you have so long been, give them up with the conviction of an experienced man.

(45)

My path is right, my faith is true,
My conscience bright, my sky is blue,
My love embraces all on earth
—Be small or big—each heart and hearth.

(46)

LOVE FOR ALL,
GREAT AND SMALL.

A Message of Love

On the Holy occasion of the Mahakumbha Mela

AT ALLAHABAD

ADDRESS BY

Akhandamandaleswar Sree Sree
Swami Swarupananda Paramahansa
Deva.
Founder of the Ayachak Ashrama,
Banaras, India, February 1, 1954.

Respected Children of God,

It is with a profound sense of gratitude that these few lines are written to you though this humble servant of yours knows perfectly well

how you would like to have him amidst you in person to serve you. But the vow of silence undertaken by him for two years having not been finished makes him externally useless and he has found it more convenient to approach you through the pen, hoping that some noble soul will take the trouble of reading out this small address of welcome to you and earn a heartfelt gratitude of the writer.

You have assembled in millions at the holy Tirtha Prayag to offer your homage to the great Dharma, you have been practising in your lifelong endeavours, and it has been an excellent choice of yours to decide to celebrate this occasion here and during these holiest days. Asked to say something on this occasion, the writer fervently feels the depth of your friendship and love and again and again offers you his cordial thanks.

Love, the paramount power on earth, has been roving depraved and raving through the blind alleys of life, making alliance with ephemeral trifles goaded by greed of sensuality, —and verily this has been the real cause of all the ailments from which humanity has been suffering. Teeming sorrows have surrounded all todays and all to-

morrows and the more the gloom deepens black, the more the reins are getting slack. Love, the paramount propeller of self-abnegation, has turned into selfish motives and meaningless pursuits, leading man from one frustration to another, from disappointment to dissipation and from disaster to destruction. Such institutions, as that of yours, have undertaken to disseminate love for all beings and thus save civilisation from an untimely end. In the eye of a true servant of God, Love and Dharma are only two different words for meaning the same object. Once our forefathers had loved every particle of dust, every atom, every molecule and their unparalleled love for all made them see God in everything and still to transcend. **Agniryathaiko bhuvanam pravisto................ rupam rupam pratirupum bahisheha,**—(Katha 2-2-9 & 10)

Is God to be searched out in a distant heaven where a few fortunates will be privileged to enter and all other beings will be deprived of the grace of seeing Him? Is God only for some chosen persons and race and never for others? Is God to remain outside the existence of His creation? Can't God

permeate all creation and simultaneously transcend it ? The Rishis of the olden days saw Him as **Sarvabhutantaratma** (Mundaka, 2-1-4), the soul of all souls. Though undefinable, all ins and all outs are He. Though indescribable, **Yato vacho nivartante aprapya manasa saha** (Taitti 2-9-1) all languages are for speaking Him out and for proclaiming His glory.

All the movements of all electrons on earth are the songs in His praise. Everything in creation is His beauty **Tasya bhasa sarbamidam vibhati** (Katha, 5-15, Sveta 6-14, Mundaka

2-2-10). He is the sweetest of sweets, **Raso vai sah** (Taitti, 2-7) None is excluded from the existence in Him, "Sarvamavritya tishthati" (Sveta 3-16) and He is excluded from none. "Sarvam Khalvidam Brahma" (Chhandogya 3-14-1)

Not philosophical speculations, not sophistic syllogisations but direct realisation of the Supreme was the means as well as the source of their knowledge and it was not out of a poetic ecstasy that they solemnly declared,—**"Vedahametam Purusham, Mahantam,** I have known the Absolute, I have known the Great."

Though unknowable, He can be known, though beyond the bounds of words and mind, He can be spoken of and be meditated upon,— because He is in eveything, because He is in Love and by finding Him in everything and by searching Him in love.

Attraction is the law of nature. One object attracts another. One man attracts another, One drop of water attracts another. One small particle of vapour attracts another. The tiniest particles of bodies are kept together by the attraction of cohesion. The sun and the earth and the stars and the planets are all attracting one another.

Who gave this attraction to the world? Who is it that is at the root of all passions? We have named Him Krishna,.... krish—to attract. All attractions have their source at the same place. It is only the One that attracts and according to the difference of the receptacles the great attraction varies. All the passions, feelings and urges come from Him alone, **Dhiyo yo nah prachodayat.**

Can you think without His urge? Can you feel without His power? Can you work without His design? Everything is in Him, and He is

everything. **Ishavasyam idam sarvam** (Isha, 1.).

The concepts and precepts that the Rishis have handed over to us make us bold enough to embrace the whole world in our loving bosom irrespective of the castes, creeds and churches into which its peoples are divided and diversified. While many religions have claimed that their paths alone are only true ones to God, others being false and counterfeit, our forefathers have left us the legacy that all paths lead to the same goal, by whatever different names and rites may you have cloaked them,— "Ekam sat vipra bahudha vadanti Agnim Yamam Matarisvanamahuh" (Rig Ved 1-168-46). While others have spent the best part of their intellects to the condemnation of others' ways and means, we have been practising for innumerable centuries,— "To make the whole world your kinsmen, inspite of differences of ways, is Hinduism. "Krinvantu visvam aryam". Verily, this is the solid rock upon which the beautiful citadel of Hinduism stands. To neglect none, to discredit none, to disregard none, but to find out the bond of fellowship with everybody on earth is the essence of Hinduism. While many other religionists have found it necessary to

convert others to their particular school of practices and manners for creating the tie of brotherhood, Hinduism is superbly impartial in the matter and never greeds after compelling people in renouncing their former faith for saving their souls from perdition. Eternal hell is completely out of symphony with Hindusim, eternal bliss in coexistence with Brahma being the ultimate gain of every soul, whatever might have been the methods of his endeavours for reaching the goal

This catholicity in theory and practice has made it possible for us to find in every child of God a brother or a sister without referring to or considering at all who might have belonged to which particular dogma or doctrine. Catholicity is Hinduism and Hinduism is catholicity. As long as these shall be the landmarks of Hinduism, it shall never lose its supra-continental character with most hospitable harbours though surrounded by the isles of faiths and churches each of which claims to be the only shelter for the fatigued and bewildered seafarer.

We are catholic both in giving and taking, We can learn from everybody

without renouncing our spiritual creed, we can teach everybody without compelling him to say Goodbye to his creed and cradle. Everybody can learn from us the secrets of the unfathomable deep, the mysteries of the mystic realisation, the ways of unfolding the perplexing puzzles of life without getting uprooted from the perspectives of his physical origin and cultural heritage. "Non-Hindu" is a word which therefore seems to convey no meaning at all as we have been taught by our preceptors that—"Vidya-vinaya-sampanne brahmane gavi hastini, shuni chaiva svapake cha panditah samadarshinah," the illumined Brahmin, endowed with learning and modesty, the elephant, the cow, the dog and the untouchable persons are all equal in the eye of the seer (Gita, 5-18). In order to be able to claim ourselves as Hindus we have to see God anywhere and everywhere.

Though diversities are quite natural, still, that is the reason why Hinduism shall bring in its bosom the whole universe, by knowing again that Love is God and God is Love. This is a difficult task, but it is sure to be fulfilled.

"While changeable rituals, external observances, traditional peculiarities, social customs and non-essential ceremonials are dividing humanity into different fighting groups, shall we not shrink from all trivialities and find out means to embrace the whole world in our loving bosom knowing it beyond doubt that,—"NALPE SUKHAM ASTI, YO VAI BHUMA TAT SUKHAM"—there is no happiness in littleness, the LIMITLESS is the source of all happiness? (Chhandogya 7-23-1)

Hari Om, Om Shanti.

Pleasure and Peace

What is pleasure? Just a mirage
Where the senses show their
visage
In their wanton
self-seclusion
Wild desires drink their
potion,—
—Haste and haste! Can't wait
a moment!
Drive and goad and push
and foment!—

Dancing, prancing, dangling
dirty dance
Dashes to death and makes an
end of trance.

◆

What is peace? It's like a calm
Big and quiet, nice, handsome
Ocean that has all the ills
But in spite of these fulfils
Holy design of God on earth
Ev'n in sorrows heavenly mirth.

(The End)

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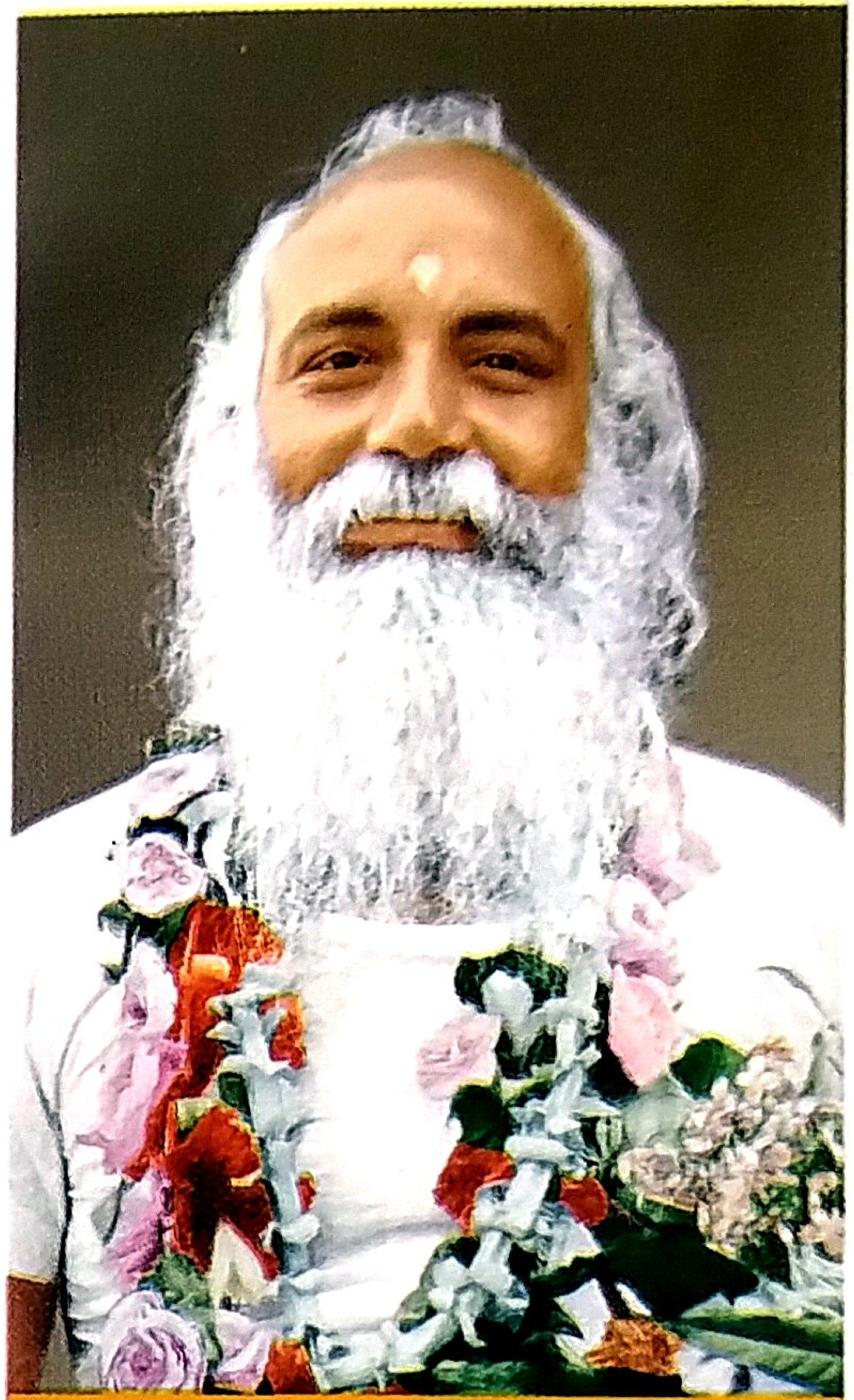

পরমারাধ্য অখণ্ডমণ্ডলেশ্বর
শ্রীশ্রীস্বামী স্বরূপানন্দ পরমহংসদেব

ছোট বড় সকলেরে
বাসি ভালো প্রাণভরে।

—শ্রীশ্রীস্বামী স্বরূপানন্দ

LOVE FOR ALL
GREAT AND SMALL

—Sri Sri Swami Swarupananda

জগতের সকল সম্প্রদায় আমার;
আমি জগতের সকল সম্প্রদায়ের।

—শ্রীশ্রীস্বামী স্বরূপানন্দ

I belong to all and
all sects are Mine.

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HIS HOLY WORDS